

The Religious Enquirer AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, JUNE 20, 1835.

NUMBER 12.

THE INQUIRER AND ANCHOR

is published simultaneously at Hartford, Conn. and Albany, N. Y. every Saturday at \$2.00 per annum—\$1.50, if paid within four months from the time of subscribing.

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Dixon & Hells, Printers.

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Communications.

Original.

ESSAYS ON DEITY.

Number Eight.

ETERNITY OF GOD.

Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever.' 1 Tim. i: 17.

As we have proceeded in our various illustrations of the divine attributes, the inquiry has doubtless suggested itself to the mind of the reader, whether this Being is liable to change and decay like his works, or whether He is to live forever. The more elevated our conceptions of his character, the more ardent must be our desire to know the truth. If he be a stern and unrelenting sovereign, void of all pity and compassion, no one can rejoice in his eternity. But if his nature is love, all heaven and earth must desire that he should reign forever. We think we have proved that in God there is perfect and unchanging goodness. It is, therefore, with the highest pleasure that we proceed to prove his endless existence. This final view of the supreme Ruler and universal Father is fitted to excite the most animating and consoling reflections. Seeing change and decay all around us, we read the assurance that there is a good and wise Being on whom we may repose our hopes, that is everlasting and unchangeable. Proceeding agreeably to our plan we present the following definition. God is without beginning or end. It may be observed that there is a difference between the terms immutability and eternity, although theologians use them synonymously. We intend to show the distinction, though we shall treat of both in one Essay. A character may have an immutability or fixedness of principle, and not be eternal. There is a certain uniformity and stability in some of our fellow beings which commands our admiration and confidence. Others are so changeable in their designs, fickle in their friendships, and fluctuating in their character, that their lives present a series of contradictions. But with the Father of lights there is no variableness, neither shadow of turning.'

I. Nature proves only the immutability of God. She is constant and uniform, yet her works fail to establish the strict eternity of the great Author.—The theory of the dissolution of the universe which has been so long maintained, may be true for aught reason, nature or scripture may prove to the contrary. There may be a period assigned for the annihilation of the whole system of nature. God has revealed his own eternity and the future eternity of man. But the destiny of the physical creation is locked up in his unerring counsels.—We know there are passages in holy Writ which are cited to prove nature's dissolution. From a careful examination of this bold and highly figurative language we are satisfied the sacred writers were predicting in oriental style, the ruin of empires and the downfall of kings. Though nature may not prove the eternity of God, her works afford abundant evidence of His existence, wisdom, power and benevolence. Those who can reject even the proofs which we have offered, and prefer the gloomy regions of atheism, will find themselves in the sad and perplexing dilemma of the Indian astronomer. He maintained that the earth reposed on the back of a large elephant, and the elephant on the shell of a gigantic tortoise. But what supports the tortoise? was naturally the next question. 'Oh!' replied the Hindoo, 'that I do not know!'

II. Reason and revelation clearly prove the eternity of God. But our limits oblige us to be contented with a few citations from the latter.—The word 'eternity' is found only once in the text of our common version, and three times in the marginal reading: 'Thus saith the high and lofty One that inhabiteth eternity.' 'The Eternity or Victory of Israel.' 'The King of eternity.'—'Whose goings forth have been from old, from the days of eternity.' The endless existence and reign of God is thus emphatically declared:—'The Lord shall reign forever and ever. For I lift up my hand to heaven and say I live forever.' 'The eternal God is thy refuge.' The sacred writers seemed to prefer animating descriptions of God to dwelling on any particular attribute. They loved to represent Him in strong and glowing language, in his greatness, immensity and universal presence. Let us then 'search the scriptures.' 'Prove all things and hold fast that which is good.'

We have thus completed our labors. We have appealed to reason, nature, and revelation. These are the great sources from whence all our knowledge must be derived respecting the being and character of God, and the eternal destiny of man. We trust the reader will not remain satisfied with these brief views and illustrations. We have only

entered a beautiful garden and plucked some of the choicest plants. We have made a few approaches towards the sublimest knowledge and greatest happiness. Without a firm belief in God, all else will fail of imparting confidence or consolation to the mind of man. The more he knows of the divine character the more elevated will be his character, and the more delightful and cheering his prospects. Let man turn then from all human creeds and speculations to his God, and he will find that 'peace which passeth all understanding,' and that 'river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High.' 'This mighty Being,' says an elegant author, 'is full of tenderness and compassion. He is our Father and our God forever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.' 'Alleluia: for the Lord God omnipotent reigneth.'

C. SPEAR.

WATER BAPTISM.

Original.

Br. C. Hammoud has written several excellent articles, under the caption—'Letters to Universalists,' which have been published in the Magazine and Advocate. No. 7. appeared in that paper of 30th ult. And is on the subject of Water Baptism. I perceive the author is a believer in the virtue of this ceremony, and advocates its continuance through all time, upon the assured ground, that it is sanctioned by the example and express command of the Son of God.

Br. H. says he will have no controversy on this subject; so that should I raise objections to his premises and arguments, I suppose he will not feel at liberty to 'reason' with me upon the matter in question. I can not see any propriety in a man's writing two columns in a periodical, upon a disputed subject—expressing his surprise at the opinions of his brethren—declaring them 'destitute of proof,' and yet refusing to discuss the opinions.

The author of these letters, knew he was beating against a very common opinion; and he ought not to think it strange that his attack should be repelled. He will not excuse himself, by saying that the truth in the case is unimportant; for, first, he claims that it was commanded by the Son of God; which if true would make it exceedingly important. And, second, as Jesus says—*'if you love me, you will keep my commandments'*, according to the position assumed by Br. H. it is one of the tests of discipleship. But this the au-

thor expressly denies in his first paragraph. Thus he first tells us, this ordinance ought not to be a test of discipleship, and the next moment, that it is a christian duty, and 'sanctioned by the express command of the Son of God.' Is there not some inconsistency here. Thirdly, if the truth in this case is not important, why does a preacher write about it, and urge the observance of the ordinance upon his brethren at large?

But, if, on the other hand, it is of considerable consequence, that we attend to it, as a 'christian duty,' why will its advocates shrink from a friendly controversy, discussing its claims to our confidence and attention? Why should they refuse to controvert the question with us, whether we live in the habitual neglect of 'christian duty,' and trample under foot the 'express command' of the Son of God! In my humble opinion, if the subject of water baptism is not worthy of a controversy, when we differ so widely about it, then it is not worthy of a place among 'Letters to Universalists.'

Believing that Br. Hammond will be willing to throw light on the subject, I will here propose some objections to his opinion, which I trust he will endeavor to remove. First, he argues that the ordinance of water baptism should be continued through all ages, from the fact, that its discontinuance, was not commanded by our Lord or his apostles.

Now I would respectfully suggest, whether our Lord or his apostles, instituted this ordinance, and if not, whether they ever commanded it to be observed at all. True, our author introduces Matt. 28: 19: 20, as proof. But would it not be well for him, first, to shew, that *water baptism* was there intended. This is a point which he seems to have neglected altogether. If he can and will prove this, I will acknowledge it to be a 'christian duty'; but if he fail here, the rest of his argument is good for nothing.

Br. H. seems to have much confidence in the opinions and practices of the early christians; and here I agree with him entirely. And I will add, if they had been as well persuaded that it was a 'christian duty,' as he is, I think the manet of baptism, would have been recorded by their biographers. Again, if the early christians were as attentive to the ordinance as Br. H. thinks, and they were commanded to do so by their Lord, how will he account for the language and conduct of St. Paul? See 1 Cor. 1: 14, 15, 16, 17. He there says, 'I thank God that I baptized none of you, but Crispus and Gaius.'

Now, I ask Br. H. if St. Paul could have said thus, believing in water baptism as a 'christian duty,' and 'expressly commanded by the Son of God?' Again, he says verse 17. 'Christ sent me now to baptize &c.' But did he not send him to fulfil his 'express commands' and to discharge all the 'christian duties'? If St. Paul was not sent to baptize, being an apostle to the Gentiles, where is Br. Hammond's commission, who ministers to the same people?

J. B.

THE TENDENCY OF UNIVERSALISM.

Original.

If it be a truth that the doctrine of universal salvation has a licentious tendency, as it is affirmed

by its opposers: then this fact furnishes presumptive evidence that it is 'not of Divine origin.'—We announce it then, as the object of this article, to ascertain by inquiry into the doctrine before us whether it be in reality a licentious system, calculated to lead astray its votaries into the paths of wickedness and rebellion; or, [whether its opposers have affirmed this without cause, only for the ignoble purpose that they might thereby cast a stain upon that doctrine they seem determined their fellows shall not believe. It is very easy for those who are so disposed to misrepresent such doctrines as are not congenial to their own feelings and wicked purposes and thereby prejudice the ignorant and credulous. Such there are who misrepresent the mild and peace giving doctrine of universal grace—not that they are ignorant of the doctrine—but because they have some selfish, partial ends in view: ends which they know cannot be brought to pass, except they keep the minds of the common people chained down, with an iron grasp, to the bloody alters of ignorance and superstition. But who are those designing enemies to the common welfare? Are they those who arrogantly assume to themselves all the religion and piety in the world; who profess to walk in the steps of the meek and lowly Jesus, whose message disclosed the mild doctrines of 'peace on earth, and good will to men?'—Would to God there were none such, whose *practices* give the lie to their hypocritical professions: but we regret to bear evidence that there are.

The most common objection preferred against universal saving grace—*It assures all, both the wicked and righteous that their salvation hangs upon no contingencies, but is made unconditionally secure by the eternal purpose of Jehovah.*

The opponent having stated his objection as above, or in language tantamount to that, is then often heard to cry out in the most bombastic supercilious manner to the following effect—Blaspheme the name of our most Holy God—murder ten thousand of our fellow-kind in cold blooded cruelty—no matter, no matter, God loves you, and will save you—take you right to heaven when you die! Now who does not see, even if he have but half an eye, that such frothy declamation, is not argument. But to the objection.—We cheerfully grant that the salvation of all men, is secure in the eternal purpose of God—that no offence which man can commit against his Maker or fellows can deprive him of the promised inheritance. What then? Does the conclusion prove the doctrine in question *licentious*? It is our object to show that it does not.

Reader suppose you have a family of children. You inform them that at your demise they are one and all, by an unmerited gift, to come into possession, each his equal proportion, of your estate. Now can you believe that such information will have a tendency to render them more obedient to your authority; or, less kind hearted toward one another, than they would have been provided, you were to leave them in doubt and uncertainty whether they were to come into possession of your property or not?

Is it natural that they should love you less because you are kindly disposed toward them, and have made their future earthly welfare unconditionally secure; or can you believe they

would respect one another less, because you have placed them on an equal footing? 'But this is but telling half the story. We must add another item to the account, before the tendency of Universalism is fairly explained—and by the by, an item which limitarians would have 'kept dark,' when they would vouchsafe to grant us an explanation of the tendency of Universalism; for they know, were they to add the item, their outcry against its tendency would be received from the multitude only as puffs of empty air. What we have reference to by the item is as follows—Though God has made our future salvation, by immutable purpose, *secure*, and no one can by evil actions however heinous, debar himself from the promised inheritance; nevertheless 'every man shall be punished, and rewarded according to his works, before he can enter into the possession of the promised inheritance.'

Though our immortal salvation is made secure by the 'gift' and 'promise' of our heavenly Father, still we must settle our earthly accounts before we can be received unto heaven; for 'no man can see God without holiness.' Though 'every man shall be punished according to his work,' though 'God will by no means clear the guilty'; yet if we may believe him 'he will not cast off forever.' And now pray tell me O, ye, who misrepresent the pure gospel of God wherein such doctrine is licentious? God knows that it is not licentious! And so do all who are acquainted with the doctrines of the Bible. Ah! ye would be spiritual guides of the world, say not that the holy heaven descended doctrine of universal grace is licentious.

It is the doctrines of those who limit the impartial grace of the 'holy one of Israel' which is *licentious*; the popular doctrine of forgiveness as understood among limitarians. We, therefore, courteously invite them to take their charge of licentiousness home to their own doctrines. With no little propriety may we exclaim to them as they are wont to do unto us—Blaspheme the name of our most holy God—murder ten thousand of your fellow kind, in cold-blooded cruelty—no matter, no matter, God loves you and will save you—take you right to heaven when you die!—If you will only repent—be a *little sorry for a few hours*, he will forgive and not punish you at all!! But I am wearying the patience of the reader, and must draw to a close. I only remark, that it will be remembered that in the Old Testament times a certain man built a gallows to execute an enemy upon; but was stretched out, himself, between the heavens and the earth upon the identical gallows he made for another.

'A word to the wise is sufficient.' E. R. C.

ANECDOTE.

Original.

When I was travelling on a circuit in Connecticut some two or three years ago, I used to give liberty at my evening Lectures, for any one to raise objections to the doctrine advanced. On one occasion, an elderly gentleman came to me after the audience were dismissed, and said he held to *conditional salvation*. Well said I, what are the conditions? 'Why, faith in the Lord Jesus, and true repentance,' was the reply. Well, Sir, d

you believe that all must be damned who do not comply with these conditions. 'I think so,' said said he. Well then, said I, you bring us to this astonishing and awful conclusion; viz. that the countless millions who have gone down to the tomb, without ever hearing the name of Jesus, are now, and have been for near six thousand years, tossing in the surges of hell!! Yes they are damned for not believing, what they never heard of! His heart recoiled within him, at the prospect his faith presented; and turning away, he uttered with a sigh—'I never thought of it before.' Alas, many, I fear, are alike indifferent or thoughtless as to the conclusions that may be drawn from their cruel and cheerless faith.

J. B.

**MINUTES OF THE PROCEEDINGS OF
THE NEW YORK STATE CONVENTION.
1835.**

1. The New-York State Convention of Universalists met, according to adjournment, at Cooperstown, on Wednesday, May 27th, 1835; and after uniting in prayer with Br. Menzies Rayner, proceeded to organize the Council by appointing the following officers:—Hon. WILLIAM BERRY, Moderator; Br. I. D. Williamson, Clerk; and Br. C. F. Le Fevre, Assistant Clerk.

2. Appointed Brs. Job Potter, A. B. Grosh and Seth Doubleday, jr., a committee to arrange the order of the public services on the present occasion.

3. Appointed Brs. D. Skinner, T. J. Whitcomb, and J. Britton, jr. a committee to receive requests for letters of fellowship and ordination, and report to this body during its present session.

4. The committee of general correspondence reported, That no cause of complaint had been presented to them during the past year. Report accepted.

5. Brs. S. R. Smith, P. Morse and T. J. Sawyer were appointed a committee of correspondence for the ensuing year.

6. Appointed Brs. J. Potter, I. D. Williamson and S. Van Schaack a committee to nominate delegates for the United States Convention.

7. The following resolution was adopted:—

Whereas, it is known to this body that the brethren composing the Hudson River Association have appointed an extra session for the purpose of taking into consideration the propriety of a division of that body; and

Whereas, it has been intimated to this Convention, that an expression of its opinion upon the subject would be desirable by the said Association, therefore,

Resolved, That this Convention recommend a division of said Association, in such a manner as to form two Association in the country now embraced in its territorial limits.

8. Adjourned to Thursday morning.

Thursday morning.—9. Met, according to adjournment, and opened by prayer, from Br. A. B. Grosh.

10. A request from the Chautauque Association to be received into fellowship, of this Convention having been presented through Br. M. B. Newell, Voted, that said request be granted.

11. Appointed the following delegates to represent this body in the United States Convention at its next session, to be held in Hartford, Conn., on the third Wednesday and Thursday in September, 1835, with power to appoint substitutes, in case they, or either of them, should be unable to attend. Ministering brethren—C. F. Le Fevre, S. R. Smith, G. W. Montgomery and D. Skinner.—Lay delegates—Col. C. Harsen, New York: S. Van Schaack, Albany; Hon. W. Berry, Homer: E. J. Stebbins, Clinton: I. Prescott Geneva: A. G. Moore, Buffalo.

12. The committee appointed to receive request for fellowship and ordination, reported in favor of granting letters of fellowship to Brs. Maxey B. Newell and Gustavus S. Ames. Report accepted.

13. Voted, That when this Convention adjourn it adjourn to meet at Auburn, Cayuga County, N. Y.

14. Received requests from the Universalist societies in Albany and Oxford, N. Y., each petitioning that this Convention meet with them in the year 1837, or as soon hereafter as possible.

15. Appointed Br. Job Potter to deliver the occasional sermon at the next meeting of this body. Br. I. D. Williamson, substitute.

16. Appointed Br. D. Skinner to prepare the minutes of this Convention for the press, and publish them in the Magazine and Advocate, accompanied with a Circular: and that they be copied into all the Universalist papers in this State.

17. The following preambles and resolutions were adopted:—

1. Whereas the general and long established custom of wearing mourning apparel on the account of the loss of friends and relatives, is often attended with great inconvenience, and an expense frequently oppressive and grievous to be borne, especially by the poor; and whereas the custom can neither benefit the dead nor the living; therefore,

Resolved, That this Convention consider the wearing of mourning apparel unnecessary, and would recommend the general discontinuance of the custom.

2. Whereas the General Convention of Universalists, at its session in 1815, passed a resolution disapproving of the use of ardent spirits as an article of refreshment, which resolution has been confirmed by various public bodies of our order, at various periods, since then—and whereas the expression of the opinion of this Convention may have some beneficial tendency on this subject—therefore,

Resolved, That we consider the use of ardent spirits, by persons in a state of health, to be attended with many great moral and physical evils to all classes of society, and we therefore recommend a discontinuance of a practice so unnecessary and deleterious.

3. Resolved, That the person who shall deliver the closing address in the services of this afternoon, be instructed, in the name of this Council, to tender to the brethren in this place, the grateful thanks of this Convention for that kindness with which they have administered to our wants.

18. Adjourned at the close of the afternoon

service, to meet at Auburn, as by a former vote.

W. BERRY, Moderator.

I. D. Williamson, Clerk.

C. F. Le Fevre, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, by Br. G. Messinger. Sermon, by Br. D. Skinner, Rom. xii: 12–14. Benediction, by Br. D. Skinner.

Afternoon.—Prayer, by Br. J. Whitney. First Sermon, by Br. C. F. Le Fevre, Gal. iv: 24. Second Sermon, by Br. E. M. Woolley, Matt. xi: 8–20. Benediction, by Br. J. Potter.

Evening.—Prayer, by Br. G. Sanderson. Sermon, by Br. I. D. Williamson.

Thursday morning.—Prayer, by L. C. Browne. Sermon, by Br. S. W. Fuller, I. Cor. xiii: 13. Benediction, by Br. S. W. Fuller.

Afternoon.—Prayer, by Br. A. B. Grosh. Sermon and addresses, by Br. Menzies Rayner, Text John ii: 10. Concluding prayer, by Br. I. D. Williamson, Benediction, by Br. M. Rayner.

Evening.—Prayer, by Br. T. J. Whitcomb. Sermon, by Br. A. B. Grosh, Luke xvii: 18. Benediction, by Br. A. B. Grosh.

LAY DELEGATES PRESENT.

Charles Smith, Seth Doubleday, jr., Henry Cook, Esq., S. Van Schaack, Hon. Wm. Barry Nathan French, A. Thayer.

CLERICAL DELEGATES PRESENT.

D. Skinner, J. Britton, jr. L. C. Browne, Job Potter, C. F. Le Fevre, T. J. Whitcomb, I. D. Williamson, G. Messinger, jr. C. S. Brown, O. Whiston.

VISITING CLERGY.

Menzies Rayner, G. Sanderson, A. B. Grosh, J. Whitney, G. S. Ames, Jesse Bushnell, E. M. Woolley, A. K. Marsh, Aaron Kinne, S. W. Fuller, M. B. Newell, H. Gifford, A. C. Baray, W. H. Waggoner.

CIRCULAR.

To the respective Associations, societies and believers in fellowship with this body—to all believers in the Gospel which God preached unto Abraham, confirmed unto Isaac, renewed unto Jacob, and reiterated by all his prophets, which are scattered up and down the earth—and to all the fraternity of Adam's numerous race, the children of one common Father, the subjects of one common Father, the subjects of one all comprehensive and all-redeeming grace, and the equal heirs of one common immortality; the Universalist Convention of the State of N. York sendeth Christian salutations of peace and good will.

DEARLY BELOVED BRETHREN—Our kind Father and common Benefactor has granted us another holy and happy convocation—another season of joy and refreshing from his presence—another opportunity of meeting with each other from various parts of his earthly heritage—another time of the interchange of kindred sentiments and fraternal affections, of entering his courts with thanksgiving and his gates with praise, and of commingling our gratitude and devotions at a common altar of love and good will.

Our session has been one of great harmony and happiness. No dissensions—not a discord-

ant note disturbed our council or our devotions. We were received and entertained by the brethren and sisters of Cooperstown with great hospitality and kindness. Their affectionate attentions to our wants will long be cherished in grateful remembrance. The season was pleasant, the weather delightful, the congregations for public worship large, orderly, devout, the singing thrillingly touching and good, and the performances in the pulpit in general, dignified, solemn, appropriate and effective. The season will long be remembered as one of peculiar satisfaction and enjoyment, and we trust of much spiritual good to individuals and the cause.

Between twenty and thirty ministering brethren were present, two of whom, young men of promising talents and piety, received letters of fellowship as preachers of the everlasting Gospel.—There were two resolutions passed by the Convention, which are deemed of considerable importance in their moral bearing on society. The one relates to the custom of wearing mourning apparel, and the other to the use of ardent spirits as a drink.

The first is not intended to reprove nor to wound the feelings of those who have hitherto adhered to, or still continue the practice of wearing mourning apparel on account of the loss of friends and kindred; but to encourage those who feel the custom which fashion has hitherto imposed on them to be a burden grievous to be bore, to disregard a long established fashion, that can do no good, and is frequently grievously oppressive, especially to the poor, by the countenance of a large and respectable public religious body.—Those who have so often witnessed the house of mourning turned literally into a milliner's shop; and the sanctuary of private grief and heart-felt sorrow invaded by the ruthless tyrant, *fashion*, and the perpetual topic of the newest fashions and best style of mourning dresses, and the bustle of procuring the materials and laborers to make them up, when most the inmates seek retirement and rest from fatiguing and anxious cares, and to indulge in private the flowing tear of sorrow—those who have seen the forlorn widow and her bereaved orphans, at a time when protracted sickness, the expense of nursing and medical attendance, and the thousand untold drafts on their pecuniary resources at such times, have rendered them less able to bear the burden: while perhaps the only means of subsistence has been removed by the death of the husband and father, paying out their last farthing for mourning dresses, and perhaps incurring a debt which required years of hard labor to discharge—those, we say, who have witnessed these things, will, we trust, appreciate our motives in the adoption of this resolution. And we hope and fervently pray that it may have its due weight throughout our denomination, and community generally, until this useless and oppressive fashion shall be done away.

The resolution on the use of ardent spirits as a drink, is no new measure. It is the same as that adopted by the General Convention of Universalists in 1814 or 1815, long before a Temperance society is known to have existed in the world. It goes to show what are, and what have always been, the views of the great body of Universalists on the subject: and is now in-

roduced and again brought before the public, with a view of keeping it constantly before Universalists and the world, that its intention, spirit and admonition may be continually heeded in the life and practice of our denomination, at least.

There is another topic on which we desire to say a few words. We allude to the attendance of delegates appointed to the annual meeting of this body by the respective Associations composing it. By a reference to the list of delegates appointed, and an examination of the names of those who attended, it will be seen that many who were appointed did not attend, especially from the North and the West. In several instances, we know that their attendance was impossible, and in such cases, no other excuse is necessary but the impracticability of the thing. But we have reason to believe that in other instances, and those not a few, no such excuse can be given, and that either disinclination or indifference was the cause of non-attendance.—'Brethren, these things ought not so to be.'—Though our Council was very respectable for numbers, and many visiting brethren were present, yet we desired to see all the delegates present, who were appointed, and to have each Association duly represented. But from several of them not a single delegate was present. We think the appointment of delegates should not be a mere matter of *form*; but Associations should appoint such as will either *promise*, or at all events be *likely* to attend; that where unforeseen events occur to prevent their attendance they should in every instance appoint a substitute to take their place. The Convention is designed as a bond of union for the Universalist Associations throughout the State, the same as each association is designed as a bond of union for all the societies within its boundaries; and the same as the United States Convention is the bond of union for all the State Conventions of Universalists in America. And not a link of this great chain should be broken or out of its place.

Brethren, the Minutes and Circular of our body are before you. May God give all of us wisdom and understanding, zeal and fidelity, to pursue that which is right and good, and eschew all evil. We congratulate you on the past progress and present prosperity of our holy cause. We have much to encourage us—to enliven and cheer our hearts and strengthen our hands.—Peace reigns through our Israel, and harmony dwells in our borders. The fields of Zion are white already for the harvest; let us thrust in our sharp sickles and reap. The harvest is plenteous, but the laborers few. Pray ye the Lord of the harvest to send more laborers into his vineyard: and may none of us stand idle in the market places, but be up and doing; buckle on the armor of light, and go forth manfully to the field of labor. And he who has promised that we shall come again in the evening, bringing our sheaves and rejoicing, will be faithful to perform his promise.

By order and in behalf of the convention,
D. SKINNER.

new light may break forth from God's Word.

Who binds himself by a written creed in the study of the *works* of God; and says, I have learnt this much concerning them, and I solemnly vow and covenant not to know any thing more of his wonderful works? Who in the illimitable fields of *science*, is ready to say: My creed is made up, and I vow and covenant never to admit a new truth into my mind, or change away an error I may once have cherished?—Who then that reverences the *Word* of God as an *exhaustless* fountain of divine truth from which he is ever to derive new light and life, faith, hope and blessing, would be willing to bind himself down to what this or that man had written out as a summary of the Bible, and that he would never believe or teach more or less than he now does? Just as rationally might you take the young babe, and swathe its infant form in bands of steel, and say, *it shall not grow; it shall not expand*; it has already reached a sufficient size. The result would be to cripple and deform the child, and thereby defeat the purpose of Deity in designing it for growth and expansion. Just so is it with the human mind. Its free movement in the highway of truth is cramped, and the design of its Author in making it capable of indefinite improvement and expansion is defeated when once it has vowed fealty to a human creed. Look at the Professors of Andover Theological Institution,—What freedom of mind is there there? What chance for truth to make its way to their minds? We think only the most distant. They seem to have resolved that they neither need, nor want more light; and in this resolution have nailed their colors to the mast. Their professors in Theology are obliged, every five years, solemnly to covenant that they will teach such and such doctrines as are expressed in the *creed* they sign, instead of such as they may believe the *Bible* to teach, and this under penalty of forfeiting office, and living, and fellowship. They seem too, to think their oaths wont hold good more than five years, for as often as that, must they be renewed.—Now is not this setting the *creed* absolutely and positively before and above the *Bible*? Are they not sworn, not that they will teach what they may learn from the *Bible*, but what their *creed* declares? Here, office, rank, living, fellowship, are made to throw their influence in favor of the written, human *creed*, instead of the light that may break forth from *God's word*.—Sooner may our right hand forget its cunning, than thus to sign away the mind's high prerogative, received of heaven, to follow *TRUTH*.—Precisely of the same character, as to their tendency, is the influence of the human, church *creed*. The articles of faith, which the mind shall believe or admit, are written out and fixed; and woe is to him who may chance to go one step beyond them, though light from heaven beckon him on. Standing, fellowship and Christian ordinances, all are denied him, if he cannot assent to the written, human *creed*, though he may assent to every word of the *Bible*. So much more important is made the *creed* than the *Bible*. Let then him who values his soul's progress in divine truth—who would walk with God without the swaddling bands of human creeds, never deed away the birthright of his soul by signing them—the right freely to follow God's truth. The mind that has *learnt out*, when it has got five points or thirty-nine Articles of faith, can scarce expect its path to be as that of the just that shineth more and more un-

OUR CREED THE NEW TESTAMENT.

A correspondent has asked of us our 'creed.' We receive the request with kindness, and rejoice in the opportunity to express our sentiments on a subject of so much importance.

In the words of John Robinson to the Pilgrim Fathers, we 'hold our minds open to whatever

to the perfect day. Rather let the soul stand waiting with the upward aspiration; in its own behalf. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Let this be its aspiration till it shall dwell in the effulgence of divine presence. Unitarianism does not fix and appoint unto every man just what he shall believe, and what not. It binds him only to take the BIBLE—THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE, as his rule of faith and practice, and leaves him free to follow that, wherever it may lead him. Its discipline is not for opinion. It presumes not

'O'er conscience to usurp the throne
Accountable to God alone,'

nor to pronounce this or that sincere and conscientious belief a sin. Its discipline is for conduct; for the unrighteous act; the wicked deed. It hews down the tree and cast it into the fire, not because its branches grow this or that; but because its fruit is bad. It throws no stumbling block in the way of man's entire devotedness to the truth of God's word. Could we find men who had all light, all truth and all knowledge, then should they prescribe a creed for us and we would sign it. Till then, we set our hand to none other than we now have, viz.: that which God has given us by his Son Jesus Christ, the Gospel of grace and truth. We allow no man or body of men to interpret, and write out for us, the sense in which we shall understand it.—We believe that God has required us to believe on his Son Jesus Christ; and let it be remembered, that the man who signs a human creed, thereby virtually professes his belief in the faith of him who has drawn it up. But it may be said the mind is left in an unsettled state—that it is not bound down to a fixed and limited faith. Grant it. What gives the oak upon the open hills its strength? The various and contending winds that began to writhe and twist the young sapling, have from year to year wrested it into increasing strength, till it meets the tempest as firmly as the rocks among which its roots are bedded. So is it with the mind. It can never increase in strength and advance in truth without the conflict of opinions, and the struggle with doubts, and the inward exercises of its own powers. The objection then vanishes.—Nay, more, it becomes an argument on the other side; for it shows that the mind instead of being bound to implicit and unalterable adherence to a system, so that the moment one point in that system is undetermined, it is left in helpless doubt and misery, unable to think for itself,—is left to stand on its own individual, living, practical faith in the Gospel of the Son of God from whence it cannot be shaken. We think there is a great waste of moral, mental and spiritual energy occasioned by the system of creeds. Why is there, with so many, a deep dread of hearing or reading any thing against their creed? Why is there such a painful feeling, as though all their hopes of heaven were undermined and lost, if one point of their creed is disproved?—Is it not because they have been so used to implicit belief in the declarations of men, that when the mind is left without its creed to lean upon it has not enough of moral or spiritual energy left to draw salvation from the living fountains of divine and eternal truth? On the other hand, the mind that has ever been accustomed to rely for itself on the Bible, is ever ready to follow truth, caring not what creeds are overthrown and demolished, for its creed is from heaven, even THE EVERLASTING GOSPEL OF THE SON OF GOD.

Monitor.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 20, 1835.

IMPORTANT QUESTION.—Our readers have been informed of the fact that this city (Albany) has been during the past winter, visited with many protracted meetings, and if we are to credit the accounts given, many souls have been saved. But the warm weather has come, and the work is over. Churches which were thronged every evening, are now opened only on the sabbath. We have a great curiosity to know why this is so. They tell us that those revivals are the work of God's spirit. We beg them therefore to tell us how it is, that the warm weather almost invariably puts a stop to the work? Is it because the evenings are long in winter, and the spirit works better in darkness than light? We pause for a reply.

I. D. W.

VERY GOOD.—In the several Limitarian papers that come to our Office, we sometimes discover remarks that are just and judicious and reasoning that is correct.—And in fact it would be remarkable if, among the numerous errors they contain, there could not occasionally be found some truth. Wherever truth is discovered it seems to present a brighter appearance, from the circumstance of being found amongst so much error.

In a recent number of the St. Louis Observer, a thorough going Limitarian journal, published at St. Louis Missouri, we discover the following judicious remarks.—They are embraced in the animadversions of the Editor of that paper, on a brief extract of a sermon from the pen of Dr. Junkin, published in the April number of the 'Presbyterian Preacher.' The 'Preacher' we believe is a monthly periodical; the number for April contains two sermons; in relation to the first the Editor of the Observer thus remarks:—

'The first sermon has much that we approve, and some that we disapprove. Witness the following—

'Men may attempt to throw difficulties in the way of the Apostles' doctrine. They may ask, *how could I sin in Adam before I was born?* Still difficulties cannot disprove facts. There is the fact, *'All sinned in Adam and fell with him.'*'

If the words quoted here—'*All sinned in Adam and fell with him*'—were in the Bible instead of the Westminster Confession, we would believe them—at least, we would try. As it is we have only to say that the man who makes them a part of his creed has no right to reproach the Papist with his doctrine of transubstantiation.'

There are indeed 'difficulties' connected with the doctrine of original sin, or sin entailed upon posterity in consequence of the transgression of our first parents. And the 'fact' that it is not stated in the Bible seems to be some evidence that the doctrine is a *falsehood*.

But are there not other doctrines of the Westminster Confession, and doctrines considered evangelical by many christians, that are equally without proof from the Bible? Instance 'eternal death.' If these words, as they here stand, were in the Bible, we might believe in a 'death that never dies'—at least we would try. But as it is what shall we say?—that the 'man who makes them a part of his creed has no right to reproach the Catholics with the doctrine of transubstantiation?' There is certainly as much evidence in the Bible of transubstantiation, as of endless torture. A more direct assertion in favor of endless misery cannot be found in scripture, than the declaration of our Savior relative to the bread and wine of the Eucharist—*'This is my body which is given for you'*—and '*This is my blood of the New Testament which is shed for many.*' Does this language prove the Catholic notion of a real change of the bread and wine of the eucharist into the same substance with the body and blood of Christ? No; certainly not. Presbyterians are

always ready to affirm and maintain that there is no such change. Will they point out any more positive language in favor of endless misery? They cannot find it in the Bible; and yet they profess to consider the one an error and the other a truth! How strangely men sometimes condemn themselves in doing the very things they condemn in others! For ourselves we believe that both the Catholic and the Protestant are wrong; the one in the belief of transubstantiation, and the other in the belief of endless misery. And if the Editor of the St. Louis Observer would look again, he might find other things in the creeds of his brethren that would be worthy of animadversion. We beseech him to go on in the work, until he has discovered and exposed all the errors in the Calvinistic creed.

R. O. W.

SPIRITUAL PRIDE.—We are satisfied that the greatest amount of opposition, that is made to the doctrine of Universal salvation originates in spiritual pride. The doctrine is in itself lovely. Proclaiming as it does the boundless benevolence of God, and the final triumph of holiness and happiness, over all iniquity, impurity and misery, it cannot be otherwise, than that, all the holiest and best feelings of the human heart should be in its favor, and plead powerfully in its behalf. But 'in pride the error lies.'—Some few get elevated in their own estimation above their fellows, and standing upon the eminence of their own fancied greatness, they look down with disdain upon their fellows, and frown upon any attempt to raise the lowly to an equality with themselves.

Let us suppose a man to practice, in his feelings and conduct upon the apostolic injunction, 'Let each esteem others better than themselves.' Now let a man do this in sincerity and in truth, and what possible objection can he have to the salvation of his fellows, or the doctrine that proclaims it? How can such a man hurl the thunders of eternal damnation at his fellows? He cannot do it, for if he should once raise a hand against them, the conviction that he was no better than they, would palesey his arm with the fear that the blow would recoil upon his own head. We pray you therefore let all pride be put away from among you.

I. D. W.

THE PROMISES.—All christians admit that God has made promises to men in the revelation of his will which relate to their final destiny in a future world; but they oftentimes wofully disagree in respect to the nature and extent of those promises. Some imagine they are partial, yet sure; others, that they are universal, but contingent and uncertain; and others still, that they are universal and at the same time, unconditional and sure. The question here is, what saith the scripture?

That there are conditional promises recorded in the word of God will be admitted. And that there are partial promises, or those that relate to a particular number of individuals to the exclusion of others, will also be admitted. The Jews for instance, were promised an inheritance in the land of Canaan—which blessing was not promised to the Gentile nations.—But the promises, the blessing of which is to be imparted by Jesus Christ, the promised seed, are of a different character. In relation to these we ask, what saith the scripture? We know what is said by the wisdom of this world; but we ask information of that wisdom which is from above.

In relation to the extent of the divine promise, the apostle Peter says, 'For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' The blessing promised is life and immortality in a future world; and there is no need of asking how many are

included in this promise. The apostle says, 'as many as the Lord our God shall call.' How many has he called, or how many will he call? Let the prophet answer. 'Look unto me and be ye saved all the ends of the earth.' All mankind then have received a call—yes, a 'special' call. Hence the blessing is promised to all.

Is the promise conditional? Does it depend on the efforts of men whether they obtain the blessing or lose it? Will the promised seed bestow it without fail? Let the apostle tell. He says, the Son of God which was preached unto the Corinthians was not 'yea and nay.' 'But as God is true,' says he, 'our word towards you was not yea and nay.' 'For all the promises of God in him are yea, and in him amen unto the glory of God by us.' The promise then is not, 'ye shall receive, if—,' but there is a positive affirmation in Christ Jesus—that through him the blessing promised shall be conferred. The word is yea and amen, and therefore shall not return void, but shall accomplish that which the Lord please and shall prosper in the thing whereunto he sent it. No contingency can eternally deprive any individual to whom the promise is made of the blessing promised. The blessing is life and blessedness hereafter promised to as many as the Lord our God shall call. And as he has called the whole human race, therefore 'all the ends of the earth shall see the salvation of our God.'

R. O. W.

GOD'S WORKS ARE GOOD.—We are told by the sacred historian that when God had finished the work of creation 'he saw every thing that he had made and beheld it was very good.' It is true the historian does not give us any account of the creation of a supernatural devil or an endless hell; but as the devil is not by those who are best acquainted with him, supposed to be self-existent, and as hell could not come into existence of itself, we are authorized to say that they were created. If they were created at all, God created them, for he is the Creator of all things.

Now God saw every thing that he had made and it was all very good.' If therefore, he created a cloven footed devil he was a good devil. And if he created an endless and burning hell, it could not have escaped the eye of his omniscience, and of course it must be a very good hell. Reader, what do you think of a good devil and a good hell?

I. D. W.

'YE SHALL HEAR OF WARS AND RUMORS OF WARS.'—When the disciples came unto Jesus, privately, saying, 'Tell us what shall be the signs of thy coming and the end of the world?' he observed in reply, 'Ye shall hear of wars and rumors of wars.' This sign was to precede the abrogation of the Jewish ecclesiastical state, and the overthrow of their civil government. And when the faithful disciples saw the whole country involved in civil commotions, they were admonished that the time was near at hand.

If any thing is indicative of the downfall of civil or ecclesiastical compacts it is their corruption and internal broils. 'United we stand, divided we fall,' is a maxim which all history proves true. Wherever nations have been destroyed, their destruction has always been preceded by internal broils and dissensions. 'If satan rise up against satan his kingdom cannot stand.' And when he arrays himself against his own kingdom, then ye shall hear of wars and rumors of wars.

These remarks have been suggested by the particular belligerent attitude of the Presbyterian General Assembly, and the Pittsburg Convention. The Assembly met, if

we mistake not, at Pittsburgh on the 21st ult; and the Convention, composed of disaffected members of the church met at the same place a few days previous, for the purpose of putting themselves in an attitude to wage war upon the Assembly. The following summary of the proceedings of the Convention we extract from the Christian Register.

'This Convention met on the 14th ult. It was composed of ministers, elders and delegates from the Presbyteries which favored a document called the 'Act and Testimony.' This comprises a protest against certain doings of the last General Assembly of the Presbyterian Church, alleges important departures from the doctrines and usages of the Church, on the part of some of the Presbyteries, and the gross heresies, of many individuals, and in general proclaims that the Church is in danger, and that, unless something effectual is done, it will assuredly perish.'

The speeches made at the Convention are not reported; but, according to Dr. Ely, the Editor of the Philadelphian, some reproachful reflections were made on certain individuals of the New School. Dr. Peters, for instance, the General Agent of the Home Missionary Society, a society which falls under the ban of the Convention, was called by one of the speakers 'the American Archbishop of Canterbury,' and said to have more power than the English Prelate of that name. And the said Peters, it was added, is 'through the machinery of the society for which he acts, driving the Presbyterian Church to destruction more rapidly than any steamboat was ever propelled down the Ohio or Mississippi.' Another Rev. Dr. called Dr. Peters 'the little magician'; and the man who called Dr. P. my lord Archbishop of Canterbury, was honored with the appellation of 'the Luther of his age.' Strange inconsistency, that men who are thus striving for supremacy in the Church, should have so little self knowledge, as to bandy about names which only reflect reproach upon themselves.

The result of the deliberations of the Convention was a Memorial to the General Assembly which we shall endeavor to publish next week.—This memorial asks for the rescinding of the resolutions of the General Assembly of the last year, by which the right of Presbyterians to examine ministers coming from other Presbyteries,—and the right of censuring a printed publication without a judicial trial of the author, were denied.—It condemns the Home Missionary Society and the Education Societies, because they are not amenable to the Presbyterian judicatories. It denounces the plan formed in 1801 for the union of Congregationalists and Presbyterians in the same Church, and the sitting of Congregational members, (even without the right of voting) since it gives them weight in counsel. Lastly the Memorial calls on the Assembly to reprobate the heresies of the New School, the existence of which 'the teeming press and the groaning pulpit proclaim.' These heresies are negatively, the denial of 'Adam's Federal Headship'; of 'Original Sin,' and of the 'Imputation of Adam's Sin';—of 'Christ's Federal Headship,' of the 'Imputation of his Righteousness, and of the vicarious nature of his atonement.'

But besides this denial of fundamental doctrines, 'another system is substituted in the room of the Gospel' thus rejected, viz:

1. The doctrine of Human Ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.

2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

This Convention was dissolved after the adop-

tion of the memorial, and before the meeting of the General Assembly to which it is addressed.

When the Assembly met, 'the first thing that occurred,' says the Register, 'indicating much of a polemical character was the offer of a Resolution declaring it "expedient to choose a new stated Clerk," in place of Dr. Ely the present incumbent. Dr. Campbell, the mover, read certain passages from the "Philadelphian," a paper edited by Dr. Ely, which exhibited Mr. Breckinridge, the reputed author of the "Act and Testimony," and also the "Act and Testimony Convention" in an offensive manner. Dr. Hillyer lamented the introduction of the resolution, prayed for the peace of the Church; acknowledged that "the papers cast forth firebrands into the Church;" but the eyes of other denominations were upon them, and some "rejoiced in their distractions." He moved that it lie on the table. This motion, seconded by Dr. Junkin, with the remark that he had "no doubt more facts of the same kind would come out," was carried.

The memorial of the Convention was presented and occasioned some excitement, 'but as what took place at this stage of the business was nothing more than a skirmish—we shall add only in this place, that it was committed, not with instructions, but with a suggestion, by Dr. Ely that the committee report "the precise enactments in the precise words that the memorialists wish," and that the matter may be fairly met.'

After some other business the question came up on the resolution to remove the Stated Clerk, Dr. Ely.

'Mr. Phelps hoped that the mover would withdraw it, and Dr. Ely hoped that it would not be withdrawn. 'I am,' said he, 'as cool as a cucumber. I am satisfied that I have done my duty as Stated Clerk, and if I have not been always wise as an editor, I may ask who is always wise?'—The Clerk was accused, not of official misconduct, but of improprieties as an editor, in which capacity he did not claim to be more uniformly wise than his brethren were as preachers. The particular examples cited against him were his assault on Mr. Breckinridge and on the Pittsburgh Convention.'

When the question was put 'whether it was expedient for the General Assembly to elect a new Stated Clerk,' it was lost.

'Thus,' says the Evangelist, 'closed the first complete week of the Assembly's session. The churches will judge whether the fruit pays the cost.'

These proceedings evince a degree of pugnacity that threatens the peace and union of the Presbyterian church. The new school divines have triumphed, but the old school will not long submit. The matter is not yet ended; before the close of the session, there may be something worse. There is too much corruption in doctrines, and too much ambition among members, for the denomination to sustain itself a long time in its present form. Let it fall, we say; and let the truth be triumphant.

R. O. W.

RELIGION THE BASIS OF REPUBLICAN INSTITUTIONS.—The Editor of the Connecticut Observer in a late number of that paper has a brief article in respect to republican institutions. He remarks that 'all their value arises from their adaptation to the circumstances of a people among whom they already exist, or among whom it is proposed to establish them. There must be good morals among such a people or republican institutions are, to them, of no worth—and there will be no good morals, as the illustrious Washington remarked, 'without religion.' All this, we apprehend, is very true. It is a virtuous and enlightened nation alone that is capable of governing itself. Without the influence of pure religion republican institutions could not long be sustained, and at the same time make a nation happy.'

But what shall we think of the following question from the same pen? 'Can there be a plainer opposition than that no man, who opposes evangelical religion, claim what he will, can be a real and enlightened friend of republican institutions?' With the Editor of the Observer 'evangelical religion' is orthodoxy, or a belief in a vindictive God, supernatural change, corporeal devil and endless misery. Any one, therefore, who opposes this, cannot, in his view be an enlightened friend of republican institutions. So then Unitarians, Universalists, and some other sects, are anti-republican; and Limitarians are the exclusive 'real and enlightened friends of republican institutions.' Verily! their conduct shows it! Every step they take, every measure they adopt, seems taken with the express design of overthrowing the republican institutions of our country.

We are firmly of the opinion that no system of government and no principles of legislation can be established and continued for any length of time, without being based upon the fundamental truths of pure religion. But we are far from believing that the partial system of self-styled orthodoxy, embraces those truths. Nay, it is this, that has begotten and built up partial and cruel systems of government. It is this that has been the means of conferring favors and privileges upon a few and taking them away from others. To this, in fact, may be traced almost all the evils of despotism and sanguinary legislation. We do not think that all who believe it are opposed to republican institutions. But we do think there is as much danger of the subversion of our institutions from that quarter as from any other.

R. O. W.

AN EASY METHOD.—A Limitarian, in conversation with a Universalist, was railing against the doctrine of impartial grace, and universal redemption in a manner that reflected as little honor upon his understanding as upon the feelings of his heart. He knew Universalism could not be true; and moreover the belief of it was blasting all religion and piety, and demoralizing society. All the drunkards, and liars, and blasphemers, and profane, and sabbath-breakers, were charmed with it and encouraged to pursue their vicious courses. It was impossible that all these should be saved.

'My friend,' said the Universalist, turning round with a pleasant smile, after listening with meekness to all the reproaches of his Limitarian companion—'my friend, allow me, if you please, to ask you one or two questions!'

'As many as you please' was the haughty reply.

'I wish to ask you only two questions,' said the Universalist, 'and I wish you to answer me considerately and candidly.'

'Very well,' said his companion, still maintaining an air of assurance.

'Allow me then' said the Universalist, 'to ask, Do you fear God?'

'Fear God? Do you mean to insult me? Do you suppose I have been a christian for so long a time and yet do not fear God?'

'Pardon me; I intended no insult, no offence; the question is very plain and of some importance, and a christian will not be offended, if asked in reference to the state of his mind whether he fears God.'

The Limitarian somewhat subdued by this direct particualrs till next week,

appeal to his conscience, replied with a deep drawn sigh, 'I hope I do; I have for a long time been a member of the church, and I have always endeavored not only to fear God but to keep his commandments.'

So I supposed until I heard you speaking in such unmeasured terms against Universalism; and this, I confess, occasioned doubt. I wish now to propose a second question. Do you really and sincerely desire the repentance, conversion, sanctification and salvation of all men?

'I do not believe all will be saved, for the Bible says, "he that believeth not shall be damned."

'I ask not your *faith*,' said the Universalist; 'I ask what is your *desire* as to the conversion and salvation of man. I have always supposed you to be possessed of some piety and benevolence; and, whatever you might believe, I have presumed you would naturally wish that all men might repent and be saved.'

'Why as to that, I must say I do. Oh! you cannot tell how much I desire their conversion and salvation. I would willingly spend my strength, and be spent in the service of Jesus all my life, if, by that means, all men could be led to repentance and be saved.'

Then I understand you to say, that you fear God, and desire the conversion and salvation of the whole human family.

'Yes' said the Limitarian with another deep sigh bordering upon a groan.

'It now occurs to me,' said the Universalist, 'that it is said somewhere in the Bible concerning God, that "he will fulfil the desire of them that fear him."

'There is no such passage in the scripture,' said his companion, laying his hand upon a Bible that lay near.

'Be so good,' said the Universalist 'as to read the 19th verse of the 145th Psalm.'

He looked, and read, and 'there was silence for the space of half an hour!' R. O. W.

REMOVALS.—Br. J. V. Wilson has removed to Jeffrey, N. H. to which place all communications for him should be directed. May he be abundantly blessed in his new field of labor.

Br. Dods of Taunton, has received and accepted an invitation to take the pastoral charge of the Universalist society in Provincetown, Mass. and will commence his labors on the first Sunday in July.

SETTLEMENT AT NEWARK.—We take pleasure in acquainting our readers that the Society in Newark, N. J. have just closed an engagement with Br. L. C. Marvin, late of Amsterdam this state. Br. Marvin entered upon his labor, as pastor of the Society there, a week ago last Sabbath. We had the pleasure of listening to him, for the first time, last Sabbath. The prospects of our cause there appear to be highly flattering, and we cannot but think the period is not far distant when it will exert a powerful and salutary influence in that heretofore bigoted place.—Our friends have nothing to fear if they will but do their duty. They have now an able minister of the 'word' and their congregations are large and attentive. We most devoutly pray that their advances and growth in spiritual knowledge, and its attendant virtues, may equal their most sanguine expectations and desires.

While listening to the energetic defence of God's impartial grace in a neat and commodious house of worship there on Sabbath last, we could not but contrast the scene before us with that of some two years past, when a worthy advocate of our faith was compelled to go out under the broad canopy of heaven to speak a word in behalf of Truth.

The Installation of Br. Marvin as pastor of the Society was to take place on Friday 12th inst. but as our paper goes to press (Wednesday) before the time, we cannot give

Br. Marvin desires all letters, papers, &c. designed for him to be directed hereafter to Newark, N. J. P.

Mess. & Uni.

A UNIVERSALIST REGISTER.—We have long wanted an annual of this kind. I have several times seriously thought of undertaking one, but my other engagements forbade it. I am happy, however, in announcing that Brs. Whiston and Sanderson have engaged to publish one. They are now engaged in collecting the materials, and propose to publish it early so as to have it before the public long enough before the commencement of 1836, (for which year it is intended,) to supply the Universalist public in every section of the United States.

It will contain a good almanac for 1833, a list of our societies, preachers, Associations and Conventions in the United States and the Canadas, their condition, times and places of meeting, illustrations of the doctrine of the restitution, and such other articles as may be interesting to believers in the Abrahamic faith. It will be made an annual periodical, and improved and enlarged from year to year as the wants of our denomination may require.

Mag. & Adv.

The philosopher may very justly be delighted with the extent of his views, and the artificer with the readiness of his hands, but let the one remember that, without mechanical performances, refined speculation is an empty dream, and the other, that, without theoretical reasoning, dexterity is little more than a brute instinct.

JOHNSON.

There is in the world a certain class of mortals known, and contentedly known, by the appellation of *passionate men*, who imagine themselves entitled by that distinction, to be provoked on every slight occasion, and to vent their rage in vehement and fierce vociferations, in furious menaces and licentious reproaches.

Those sudden bursts of rage generally break out upon small occasions; for life, unhappy as it is, can not supply great evils as frequently as the man of fire thinks it fit to be encouraged.—*Ibid.*

NEW SOCIETY.—Br. J. Babcock writes under date of May 24th as follows—'Our friends at Philipsburg in the town of Amity, have recently organized themselves into a Universalist Society according to statute, and if we may judge from the respectability of its members their prosperity is tolerably certain.'

Religious Notices.

Br. S. J. Hillyer will preach at Granby on the 3d sabbath inst. and at Simsbury at 5 o'clock same day—at Barkhamsted on the 4th sabbath; and at Winsted 5 o'clock same day.

Br. R. O. Williams will preach at the Episcopal church in Northfield, Friday evening June 19—at Danbury Saturday evening 20, at North Salem on Sunday 21—and at Longridge the 4th Sunday inst.

There will be preaching at Broad Brook on the 3d Sunday inst.

Br. W. A. Stickney will preach in Burlington the 3d sunday in June, and a lecture at New Hartford Centre at 5 o'clock.

Br. J. Shrigley will preach at Middletown Upper Houses on Thursday evening June 25, at Durham on Friday evening the 26, at Guilford Saturday evening the 27th, and at Killingworth on Sunday the 28th.

Br. J. Shrigley will preach at Poquonock on the 2nd Sunday in July; and at Suffield centre at 5 o'clock same day.

Br. M. H. Smith, will preach in the Universalist church in Hartford next Sabbath.

POETRY.

Intemperance

BY MRS. SIGOURNEY.

Parent!—who with speechless feeling,
O'er thy cradled treasure bent,
Every year new claims revealing,
Yet thy wealth of love unspent,—
Hast thou seen that blossom blighted,
By a drear untimely frost?
All thy labor unrewarded?
Every glorious promise lost?

Wife!—with agony unspoken,
Shrinking from affliction's rod,
Is thy prop, thine idol broken,—
Fondly trusted,—next to God?
Husband!—o'er thy hope a mourner,
Of thy chosen friend ashamed,
Hast thou to her burial borne her,
Unrepeated,—unreclaimed?

Child!—in tender weakness turning
To thy heaven-appointed guide,
Doth a lava-poison burning,
Tinge with gall, affection's tide?
Still that orphan burden bearing,
Darker than the grave can show,
Dost thou bow thee down despairing,
To a hermitage of woe?

Country!—on thy sons depending,
Strong in manhood, bright in bloom,
Hast thou seen thy pride descending
Shrouded,—to th' unhonored tomb?
Rise!—on eagle-pinion soaring,—
Rise!—like one of God like birth,—
And Jehovah's aid imploring,
Sweep the spoiler from the earth.

An endless hell for God's pleasure!

We are informed by St. John the Evangelist, that all things were created for God's pleasure. 'Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created!' Rev. iv. 11.

Now it follows, of course, if the doctrine of endless misery is true, that God must have created an endless hell, and a personal, demi-omnipotent devil, expressly for his pleasure! This cannot be denied, if we draw our inference from the above passage of inspiration.

Then it must be admitted, that God takes pleasure in the prosperity and success of the unhallowed machinations of his satanic majesty; and the greater his success in 'plucking' his intelligent offspring 'out of his hands,' the fuller the pit of perdition, the greater its horrors, and the more intense the pains of the damned, the nearer God's end will be answered, and the greater his pleasure! Horrible, though just conclusion!

Verily, the celebrated Dr. Emmons must have had his eye on this passage, when he made that heavenly revelation to us, containing the quintessence of Calvinistic partialism; that the sight of hell torments would augment the happiness of the saints in heaven, and give them a keener relish for their enjoyments, &c.!

Even admitting the favorite dogma of endless misery to be true, how shall we reconcile the above passage with the declaration of the Most High, that he 'taketh no pleasure in the death of the wicked?' i. e. if this death means endless misery!

Will our Partialist brethren duly consider these things? God will do all his pleasure.—

Shall we give 'glory, and honor,' &c. to God, for the creation of an endless hell? We pause for a reply.

Herald of Truth.

On Death.
The Hebrews regarded life, as a journey, as a pilgrimage on the face of the earth. The traveller, as they supposed, when he arrived at the end of this journey, which happened when he died, was received into the company of his ancestors, who had gone before him, Gen. 25: 8. 37: 35. Ps. 39: 12. Reception into the presence of God at death is asserted in only two passages of the Old Testament, viz. Haggai 2: 23, and Eccles. 12: 7.

Opinions of this kind, (viz. that life is a journey, that death is the end of that journey, and that, when one dies, he mingles with the hosts, who have gone before,) are the origin and ground of such phrases, as the following; to be gathered to one's people, Num. 20: 24, 26. Deut 32: 50; and to go to one's fathers, Gen. 15: 15, 37: 35. This visiting of the fathers has reference to the immortal part, and is clearly distinguished, in many of the passages above quoted, from the mere burial of the body. See Gen. 37: 35.

'A little Learning is a dangerous Thing.'—Then make it greater. No learning at all is surely the most dangerous thing in the world; and it is fortunate that, in this country at least, it is a danger which cannot possibly exist. After all, learning is acquired knowledge, and nothing else. A man who can read his Bible has a little learning; a man who can only plough or dig, has less; a man who can only break stones on the road, less still, but he has some. The savages in one of the islands in the South Sea, stood with great reverence round a sailor, who had lighted a fire to boil some water in a saucepan, but as soon as the water began to boil, they ran away in an agony of terror. Compared with the savages, there is no boy in Europe, of the age of ten years, who may not be called learned. He has acquired a certain quantity of practical knowledge in physics; and, as this knowledge is more than instinct, it is learning; learning which differs in degree only from that which enables a chemist to separate the simple metals from soda or potash.

ONLY the nation which invented 'comfort' was capable of conceiving 'good temper,' for 'good temper' is to the moral what 'comfort' is to the physical man. It is the most contented, the most comfortable state of the soul; the greatest happiness both for those who possess it, and for those who feel its influence. Perhaps it is found in perfection in woman alone; for it is rather a passive than an active quality: and yet we must by no means confound it with mere apathy, which is either tedious, or exasperates one's anger and contempt; whereas 'good temper' soothes and tranquillizes all who approach it.—It is a truly kind, loving, and cheerful principle; mild and balmy as a cloudless May-day. With 'gentleness' in his own character, 'comfort' in his house, and 'good temper' in his wife, the earthly felicity of man is complete. [Tour of a German Prince.]

Fair Play.

A NOBLEMAN resident at a castle in Italy was about to celebrate his marriage feast. All the elements were propitious except the ocean, which

had been so boisterous as to deny the very necessary appendage of fish. On the very morning of the feast, however, a poor fisherman made his appearance, with a turbot so large, that it seemed to have been created for the occasion. Joy pervaded the castle, and the fisherman was ushered with his prize into the saloon, where the nobleman, in the presence of his visitors, requested him to put what price he thought proper on the fish, and it should be instantly paid him.—One hundred lashes, said the fisherman, on my bare back, is the price of my fish, and I will not hate one strand of whip-cord on the bargain.—The nobleman and his guests were not a little astonished, but our Chapman was resolute, and remonstrance was in vain. At length the nobleman exclaimed, Well, well, the fellow is a humourist, and the fish we must have, but lay on lightly, and let the price be paid in our presence. After fifty lashes had been administered Hold, hold, exclaimed the fisherman, I have a partner in this business, and it is fitting that he should receive his share. What, are there two such madcaps in the world? exclaimed the nobleman; name him, and he shall be sent for instantly. You need not go far for him, said the fisherman, you will find him at your gate, in the shape of your own porter, who would not let me in until I promised that he should have the half of whatever I received for my turbot. Oh, oh, said the nobleman, bring him up instantly, he shall receive his stipulated moiety with the strictest justice. This ceremony being finished, he discharged the porter, and amply rewarded the fisherman.

A Madagascar Prayer.

In Flacourt's History of this Island, the following sublime prayer is said to be in use amongst the aborigines there: 'O Eternal! have mercy upon me, because I am passing away—O Infinite! because I am but a speck—O Most Mighty! because I am weak—O Source of Life! because I draw nigh to the grave—O Omnipotent! because I am in darkness—O All-bounteons! because I am poor—O All-sufficient! because I am nothing.'

Marriages.

At East Windsor, by Rev. Mr. Robbins, Mr. Horace Burnham to Miss Elgira Elmer.

At Deep River on the 24th ult. Mr. Henry G. Thurber, Esq. to Miss Harriet N. Loomis, both of Kingville.

Deaths.

In Killingworth, on the 30th, ult. Mr. Jeremiah Stevens, aged 84. Mr. S. was the youngest, and we believe the last of a family of 16 children. He was also one of the oldest Universalists in the town of K.—an esteemed member of the religious society to which he belonged, and a worthy citizen. Though called to endure a large share of the ills which flesh is heir to, he adorned the doctrine of God our Saviour in all things, and finally took his departure for a better world, leaving to relatives and friends, (enemies he had not,) that richest of legacies—a good man. 'Blessed are the dead that die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them.'

W. A. S.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square,